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PSYCHOANALYSIS OF FREUD AND ADLER
OR
SEX-DETERMINISM AND CHARACTER-
FORMATION¹

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I

The question of sex-determinism is both biological and psychological. The psychological aspect of the problem is of very great import for our knowledge of the variance in human character-type. As finger-prints of not two individuals are exactly alike according to Bertillon, so also not two individuals are completely alike in character or diathesis. This infinity of individual differences signifies that according to the bisexual theory of Fliess (*Zwischenreich*), Halban (*pseudohermaphroditismus secundarius*), and Hirschfeld (*Zwischenstufentheorie*) there are no two individuals in whom the particular fusion of masculinity and femininity exists identical for each. Thus in a dynamic sense, character or diathesis is the particular fusion of masculinity and femininity within the particular individual.

Every individual is a duplex, i. e., both masculine and feminine:—a psychic if not a somatic pseudohermaphrodite. In each bisexual ensemble there is a dominant and a recessive sexuality. It is this dominant sexuality whether masculine or feminine which is more conspicuous in the individuality and which leads common parlance to speak of an individual as male or female, unmindful of the deeper complexity of human nature. That there is no absolute male or female but only approximations thereto involves the formation of a working hypothesis. Thus the relative sex-determinism within the individual character is a matter of the ratio of masculinity to femininity within such a one. This amounts to saying in the form of a law that in man the increase in masculinity is inversely proportional to the decrease in femininity and in woman the increase of femininity is inversely proportional to the decrease in masculinity.

These generalizations already set forth by Otto Weininger ("Sex and Character") lack merely the biological and psycho-

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logical support which shall herewith be presented. For sake of clearness this evidence may be divided into two categories:

1. The Phylogenetic; 2. The Ontogenetic.

I. The Phylogenetic—When the principle of Mendelian inheritance is applied to the evolution of the two sexes the results are significant for the bisexual theory. The so-called male and female of the species have descended from a remote common ancestor in the micro-organic realm. According to Belfield this far off ancestor of the two sexes while hermaphroditic in the main, nevertheless bore more points of similarity to our so-called female than to our so-called male and for that reason he prefers to indicate femaleness as the dominant Mendelian character; maleness as the recessive Mendelian character. From this primitive common parent of the two sexes were evolved the two lines: one in the masculine direction and one in the feminine direction. The respective goals of these two evolving lines are conceived as approximations to absolute masculinity and absolute femininity. After the two sexes were evolved, i. e., after the division into male and female according to the primary sex-character, there recapitulated in each of the two sexes the evolutionary process which had gone on before in the evolution of the two sexes. The masculine line again differentiates itself into the more masculine as recessive line and into a more feminine as dominant line; the feminine line differentiates itself into the more masculine as recessive line and into a more feminine as dominant line. This secondary differentiation deals with secondary, tertiary, etc., sex-characters. A genealogical tree of the evolution of the sexes based on Mendelian inheritance might here serve to clear up the foregoing.

Thus far have evolved four great bisexual character-types:

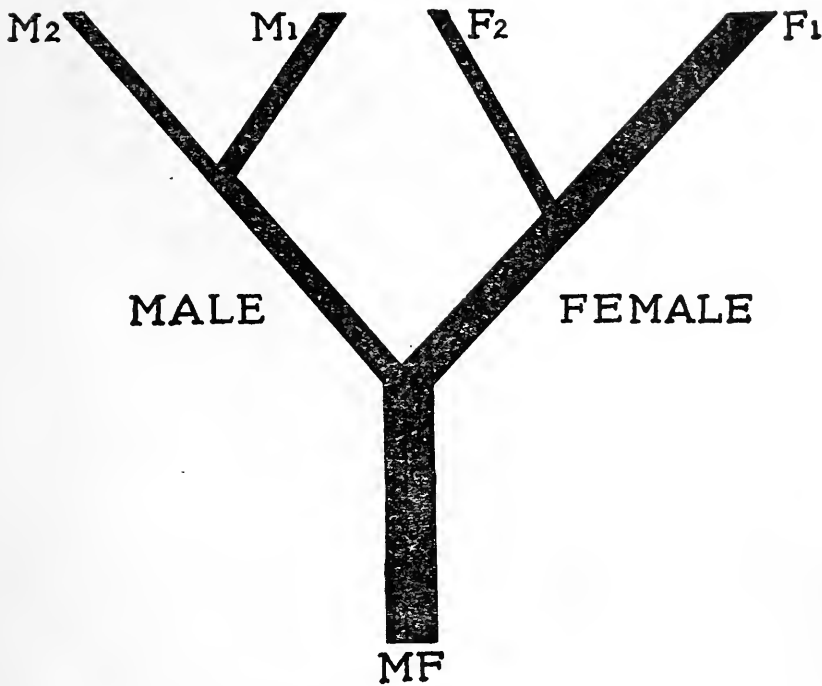
1. The males in whom masculinity predominates (M_2).
2. The males in whom femininity predominates (M_1).
3. The females in whom masculinity predominates (F_2).
4. The females in whom femininity predominates (F_1).

It is proper here to insert some of the biological evidence for this genealogy of the sex-types. Belfield claims that as the unicellular organisms or protozoa are the most primitive ancestors of man so also their reproductive life is the evolutionary prototype of present-day reproductive life of the higher animals including man. He with Thomson, Geddes and others trace the reproductive life in the following three stages:

1. Asexual reproduction. At this stage hunger and reproduction, two of the most primitive instincts, were closely bound up in the one micro-organism; and here is found the

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primitive hermaphroditic *Anlage* of the two sexes, for not yet had two differently sexed organisms appeared and reproduction consisted of parthenogenesis, autofecundation, self-fertilization or cell-cleavage. Such a process is to be seen today in what remains over in certain varieties of shell-fish, female plant lice and in cell-cleavage itself.

2. Bisexual reproduction. Towards the dawn of the metazoa evolved the male-cell and the female-cell within the body of the hermaphroditic parent to be seen today in such extant remains as the earth-worm, the snail and the oyster. Thomson and Geddes assign two major biological reasons for the division into male and female germ-cells: the biological advantage of cross-fertilization; and the greater specialization of the female apparatus. Of this stage Belfield writes: "For in many animal-types there is no male; when he does appear, he is at first merely a parasite upon or within the body of the female."

3. Unisexual reproduction. This stage but continues the evolution of the two germinal sexes begun in the second stage. The male cell evolves in its direction and the female specializes in its direction. For reproduction is requisite the conjugation of male and female organisms.

The general directions of the two evolving lines are: one in the direction of absolute masculinity and the other in the direction of absolute femininity. Many students have arisen to point out the major sex-differences between the masculine and feminine lines of evolution. Among them are of especial note Ellis, Moebius, Bucura, Blair Bell, Heymann, Finot, Moll, Thomson and Geddes. Both Fouillee and Walter Heape compare the male individual to the spermatozoon and the female individual to the ovum. "The male is active and roaming; he hunts for his partner and is an expender of energy; the female is passive, sedentary and is a conservator of energy." Thomson and Geddes diagrammatically summarize the major biopsychic sex-differences thus:

<i>Male</i>	<i>Female</i>
Sperm-producer	Egg-producer
With less expensive reproduction	With much more expensive reproduction
More intense metabolism	Less intense metabolism
Relatively more katabolic	Relatively more anabolic
Often with shorter life	Often with longer life
Often more brilliantly colored and more decorative	Often quieter in color and plainer
Rising to more intense outbursts of energy	Capable of more patient endurance
More impetuous and experimental	More persistent and conservative
More divergent from youthful type	Nearer the youthful type
Often more variable	Often less variable
Making more of sex-gratification	Making more of the family
More combative	Consolidating the family

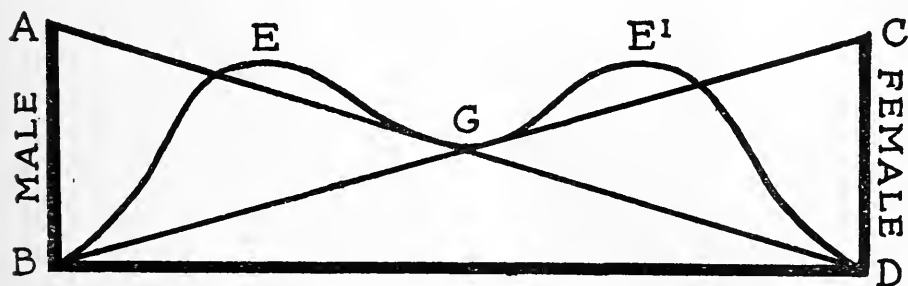
Moebius seeks mainly to indicate the skeletal differences between the sexes and incidentally to dwell upon the roving disposition (*Wanderlust*), aggressivity, of the male in contradistinction to the homing-instinct (*Heimtrieb*), maternal love, tender feeling, dance and music impulses of the female. Weininger refers to the male tendency as the "liberating impulse" while to the female tendency as the "uniting impulse." Adler refers to the male tendency as the aggressive will-to-power, superiority impulse, while to the female tendency as passivity, inferiority impulse. Freud speaks of the feminine tendency as the love impulse while Ellis goes so far as to say, "A man is a man to his very thumbs and a woman is a woman to her little toes." Bucura is not alone when he points out that the female is more emotional, more unconscious, more intuitive, more aesthetic, more infantile.

Suffice it to say that the two evolving lines are diametrically opposite in character or tend in that direction. In cross-fertilization, as is all human reproduction, the male line merges with the female line, i. e., in the germ-cell fusion a recapitula-

tion of the primitive hermaphroditic stage of unicellular organisms and the evolution of the new individual traverses the evolutionary stages of the remote development of the two sexes, the dominant sexuality gaining the ascendancy. Not only do the primary sex-characters contend for the mastery but also the secondary, tertiary, etc., sex-characters autonomously do likewise. If the sex-determinant is merely the x-chromosome, there is indeed a great complexity underlying it the nature of which can be gleaned from the following complex study of ontogeny.

2. *The Ontogenetic*—Not only does the Mendelian principle when applied to the phylogeny of the sexes indicate the common ancestry of the two sexes, but also it goes far in explaining the presence of heterologous secondary, tertiary sex-characters in hermaphrodites proper and ordinary human beings or pseudohermaphrodites. The study of hermaphrodites proper reveals in bold relief the presence of heterologous sex-characters in combination. Likewise it reveals the similarity of every individual to a hermaphrodite in that an individual is neither completely male nor completely female but rather a combination of the two with one more dominant than the other. Thus in technical language every individual is a bisexual, i. e., a pseudohermaphrodite if not a hermaphrodite proper.

The following chart may illustrate the ratio of maleness to femaleness and the relation of distribution of hermaphrodites proper to pseudohermaphrodites:



in which the triangle ABD equals masculinity and the triangle BCD femininity. The overlapping of the two triangles represents at each point, whether moving toward the right or toward the left, the relatively normal ratio of bisexuality in any particular individual. Within the lines AB and CD are included hypothetically all human beings. To the left, masculine individuals or individualities predominate; and to the right, feminine individuals or individualities predominate.

Thus the numerical distribution of individuals may be indicated by the camel-humped curve *BEGE¹D*. In the region of *G* are hermaphrodites proper; in the regions of the humps *E* and *E¹* are the bisexual monosexuals male and female respectively. In other words the dip in the curve between the two humps represents the true hermaphroditic bridge between the two so-called monosexuals. This bridge is the true atavistic regression to the primitive hermaphroditic common parent. Within each so-called monosexual group persists the evolutionary struggle between male and female characters. Thus each individual, whether male or female as to the primary nature of the gonads, is secondarily bisexual or pseudohermaphroditic.

Here it is again fitting to insert biological and psychological evidence in support of the above-mentioned considerations. Krafft-Ebing, renowned sex-psychopathologist, writes: "The original bisexuality of the ancestors of the race, shown in the rudimentary organs of the male, could not fail to occasion functional if not organic reversions, when mental or physical manifestations were interfered with by disease or congenital defect." Elsewhere: "The individual being must pass also thru these grades of evolution. The psychophysical sexual difference runs parallel with the high level of the evolving process. The individual being must also itself pass thru these grades of evolution; it is originally bisexual but in the struggle between the male and female elements either one or the other is conquered and a monosexual being is evolved which corresponds with the type of the present stage of evolution, but traces of the conquered sexuality remain." It is interesting to find a great physiologist, A. Biedl, maintaining a similar viewpoint: "The secondary sexual characters develop in a masculine or feminine direction, according as to whether the masculine or feminine internal secretory glands predominate. The occurrence of heterologous secretory sexual characters is explained by the supposition that the internal secretory portion of the sexual glands that belongs to the other sex obtains the upper hand."

The recent discovery of and extended research in the internal or endocrinal glands have given a new impulse to the study of the relation they bear in sex-determination. There are numerous glands in the organism which have a two-fold function: their autonomous biological mission and their subservient co-operative mission to the primary sex-character—the gonads. For example, the mamillary gland which beside its proper functioning of lactation bears also the closely interrelated rôle to the ovaries. The stimulation of the mammil-

lary glands not only stimulates them in growth and secretion but also stimulates ovarian secretion. The pituitary body or gland controls obesity and in females is closely interrelated with the gonads. So with the other endocrinal glands which underlie the several biological structures and functions of the organism the exact rôle of which is being investigated. Hermaphrodites offer the best field for the study of endocrinal activity. In hermaphrodites the activity of the internal glands is exaggerated or else heterosexual in a very conspicuous manner.

Blair Bell ("The Sex Complex") and Bucura ("Die Geschlechtsunterschiede beim Menschen") have gained particular prominence owing to their experimental studies of the functioning of the thymus, thyroid, parathyroid, hypophyseal, mammillary, pineal, suprarenal, pituitary glands in the post-natal sex-determination, especially as to psychic and somatic sex-characters. Blair Bell verifies his histological findings by the study of hermaphrodites. In the bisexual monosexual of today the functioning of a number of the internal glands may be that of the opposite sex, leading to the complexity of the general psychic character of the individual.

As recently as 1918 Miss Mary O'Malley, clinical director of St. Elizabeth's Hospital, Washington, D. C., in an interesting and significant paper indicates the possibility of a symptomatology of such pathological polyglandular syndromes. Thus according to her investigation there are five major symptoms:

1. A deviation of the anatomical configuration of the body, including to a degree faulty skeletal development. Under this symptom is classified the masculine or feminine character of the outline of the body, the pelvis, the larynx, the features, the shape of the hands and the feet. Quite an importance attaches to the conformation of the hand as whether feminine ("type en long," acromegaly) or masculine ("type en large," gigantism).

2. Adiposity or fatness. The presence of fatness—a feminine character—is symptomatic of heterosexual internal secretion in the male while leanness, a masculine trait, is symptomatic of heterosexual internal secretion in the female.

3. A disturbance of the pilous system. Here is classified the masculine or feminine character of the hair as whether strong and coarse or light down, soft and nearly invisible; of the beard, the mustache, the hypertrichosis of the body, especially the stomach and chest. Thus the presence of a light beard or mustache in the female is indicative of underlying masculine endocrinal functioning while the absence of beard

or mustache in the male is indicative of underlying feminine endocrinal activity. The etiology of hirsutism involves, besides the hyperfunctioning of the gonads, the anomalous functioning of other endocrinal glands.

4. Disturbances of the genital function, such as of menstruation, and of the secondary sex-characters which resemble those of the opposite sex. Such disturbance of menstruation may include precocious menstruation, irregularities of menstruation, delay in the establishment of the menses, arrest of menstruation extending over long intervals. Here may be included anomalies of the external genitalia which shall be spoken of shortly and the alteration of the sexual bivalency from prepubertal masculinity or femininity to post-pubertal femininity or masculinity.

5. Disturbance of the psychosexual development—psychic hermaphroditism which is manifested in the peculiar contrary sexual inclination to femininity and to masculinity or to heterosexuality and homosexuality. "The psychical anomalies are displayed in the behavior of the individuals and in the content of their mentally disordered thought and dissociation of ideas which is the expression of their unconscious strivings."

The study of the comparative morphology of the two sexes points to the possibility of additional complexity as regards the maleness and femaleness of certain structures in the bisexual organism. Belfield illustrates this point in regard to the variations in morphology of the larynx. The male relatively differs an octave from the female as to the pitch of the voice in proportion to the greater length of the laryngeal cords. Feminine laryngeal cords differ only slightly from those of children in length. Hence the larger in appearance the so-called Adam's apple the more masculine the voice, provided the vocal cords are equally taut. However, masculine voices are frequently found among masculine women. Again Belfield points to the descendancy of the male from a quasi-feminine or hermaphroditic common primitive ancestor of the two sexes as evidenced in the feminine rudimentary organs in man such as the supernumerary teats or as the normal male teats. Relatively the osseous and muscular structure of man varies from that of woman in accordance with the greater struggle for existence which man has had to face. This is also the case with head, skin and hair. Through phyletic use and disuse we have seen the pelvis relatively larger in the female than in the male. These characters are by no means absolutely transmitted through sex-linked

inheritance, for in the bisexual we see the heterologous inheritance of these very characters. The male may have soft skin and the female tough skin; the male may have a small head or a soft downy hair or large pelvic region or large buttocks and the female the contrary.

Thus far we have seen the complexity of secondary and tertiary sex-characters in the character-complex. This complexity pushes even over into the sphere of the primary sex-character—the genital organs. Here as elsewhere the true hermaphrodite offers a splendid field for study. From such a study can be brought out in relief what exists in the bisexual monosexual in less clearly defined lines. Ernst Haeckel thus in his "Evolution of Man" points to the analogous relation between the female and male genitalia and suggests the probable hermaphroditic source. Accordingly the female clitoris is analogous to the male penis; the labia minora and majora to walls of the male scrotum; the vulvar cleavage to the suture in the male extending from near the anus over the scrotum up the dorsal side of the penis to the glans; the ovaries to the testes. In the baby boy the testes are up in the body and only fall down into the pockets of the scrotum sometime after birth. In hermaphrodites these characters of the genitalia above-mentioned are inherited in the disordered heterosexual fashion which called forth the name. In bisexual monosexuals these genital characters are also heterologous. Maeder points out two great types of woman, the masculine clitoris-type and the feminine womb-type, owing to the variation in the above-mentioned regards. The masculine or clitoris type is tomboyish, enjoying sports and making more of sex-gratification than the womb-type, who is passive and whose pleasure is in the fruit of the womb.

Blair Bell has pushed his experimental study even over into the ovarian and testicular glands and finds so far that the secretion of these glands varies for different individuals. The greater the secretion of these analogous organs the nearer masculine the individual, whether male or female. Thus he points to women of hyper-secretive ovaries as incapable of even moral restraint.

From the hermaphroditic standpoint the male is an ensemble of masculine and feminine characters, as likewise the female. The dominant masculinity or femininity in the bisexual ensemble determines the dominant psychic tendency of the individual either toward femininity or toward masculinity. This very point was of supreme importance to Adler ("Der psychische Hermaphroditismus im Leben und in

der Neurose"). For him the most sickly diathesis, physical or psychical, is that one which lies in the middle ground between pure femininity and pure masculinity. Such a diathesis is an hermaphroditic one, that is, a vestige of the primitive hermaphroditic existence. Such an individual, like any vestigial organ, is subject on the physical side to weakness, corpulence, sickliness, awkward behavior, infantile ailments as enuresis, incontinentia alvi, flatulence, stuttering, short-windedness, vertigo, insufficiencies of the visual and auditory apparatus, congenital or early acquired deformities, striking ugliness, etc.; on the psychic side to timidity, psychic instability, dual personality, compulsion-neuroses and other extremely neurotic phenomena. If the individual is congenitally equipped with a predominance of masculinity, a compensatory-process is set up to atone for insufficiencies or inferiorities. This masculine protest or compensatory-process is variously described as "unchecked aggression, activity, power, courage, freedom, compulsion-neuroses, wealth-striving, attack, sadism, authority." On the other hand, if the individual is congenitally equipped with a predominance of femininity, a compensatory-process is set up towards femininity, a feminine protest towards submission, love, passivity, masochism, obedience and compassion. Although the dominant tendency, whether masculine or feminine, asserts itself conspicuously, yet there reside in the character-complex latent remnants of the conquered tendencies which also occasionally assert themselves. This latter phenomenon is noticed pronouncedly in the study of eunuchs. Castration in the male appears to give the ascendancy to hitherto latent feminine tendencies. Steinach of Vienna in his "Regeneration" gives some results of his experimental study of vasectomy in the male which indicates that feminine tendencies assert themselves. Likewise ovariectomy or oophorectomy in the female gives the ascendancy to hitherto latent masculine tendencies.

The vast field of homosexuality studied by Krafft-Ebing, Hirschfeld, Ellis and Moll more commonly furnishes examples of heterologous feminine and masculine tendencies within the bisexual monosexual. Such extreme psychosexual perversions are, to be sure, wholly within the field of morbid pathology. The same considerations, limited, however, to normal individuals, reveal a struggling of sex-characters for masculine or feminine ascendancy. Individuals falling within the domain of normality, however, are those possessed with heterosexual as opposed to homosexual inclinations.

II

The foregoing exposition has proven itself profitable if only the significance of its content for character-formation is gleaned. Character from the standpoint of psychodynamics has particular reference to those instinctive and emotional urges which constitute the very dynamo of a living organism. They not only condition all our responses, i. e., our activity, but, what is more, the very thoughts we shall think.

What then are those instinctive and emotional urges? Reduced to primordials, they are reproduction and hunger—primitively one. The reproductive instinct involves with the evolution of the two sexes the masculine urge and the feminine urge. The masculine urge is the will-to-power, to fight, to subdue, to make the most of self, the will to be a man; and its accompanying emotions are hate, anger, revenge, jealousy and envy. The feminine urge, on the other hand, is love, spiritual love, maternal love, passivity, submission and compassion, the will to be a complete woman. Both urges spring out of the respective rôles in the reproductive act. Federn, in particular, attributes the energy-source, as well of all sadistic behavior as of all masochistic behavior, to a libidinous one. In this matter Federn is not by himself, for Sadger and Eulenberg, special students of sadism and masochism, make the same claim. Sadism is the inclination to inflict pain to the beloved by beating, overcoming, torture and other means and is a masculine urge. On the other hand, masochism is the inclination to suffer pain from the beloved and is a feminine urge. These urges which find their primary importance in the reproductive act also find themselves very frequently sublimated into activities and emotions somewhat removed from the primary function: sadism into conquest of wild beasts, of nature and of other men, aggressivity in general, love of self, self-maximation, revenge, will-to-power; masochism into love of children, of home life, social life and spiritual love and philanthropy, not to say anything of neurotic love-fixations and neurotic anxieties from unsatisfied love-propensities.

The dynamic character of the individual is thus dependent upon the dominance of masculine or feminine constituents within the individual. Thus along the gamut of bisexual diatheses ranging from approximately absolute femininity to approximately absolute masculinity there may be grouped four general character-types, i. e., two subtypes under the male line and two subtypes under the female line. Thus follows a scheme of the four types with lists of comparative psychic characteristics:

<i>MALE LINE</i>		<i>FEMALE LINE</i>	
No. 1	No. 2	No. 3	No. 4
female-MALE	FEMALE-male	MALE-female	male-FEMALE
Sadistic	Masochistic	Sadistic	Masochistic
Aggressive	More passive	Aggressive	More passive
Will-to-power	Will-to-love	Will-to-power	Will-to-love
Hate	Love	Hate	Love
Ambitious to attain a goal	Paterfamilias—goal of ambition	Ambitious to attain a goal	Family—goal of ambition
Considers woman inferior — enemy of woman save as means to sex-gratification	Lauds woman	Considers woman inferior — enemy of woman rôle save as means to sex-gratification	Lauds woman-rôle
Differentiates self from woman	Would like to be a woman	Differentiates self from woman	Would like to be perfect woman-mother
Superior in intellect	Inferior intellect	Superior intellect	Inferior intellect
Rational	Intuitive	Rational	Intuitive
More conscious	More unconscious	More conscious	More unconscious
Removed from youthful type	Nearer youthful type	Removed from youthful type	Nearer youthful type
Revengeful	Forgiving	Revengeful	Forgiving
Jealous	Not jealous	Jealous	Not jealous
Malevolent	Benevolent	Malevolent	Benevolent
Envious	Charitable	Envious	Charitable
Cruel	Compassionate	Cruel	Compassionate
Egoistic	Social	Egoistic	Social
Misanthropic	Philanthropic	Misanthropic	Philanthropic
Ungrateful	Grateful	Ungrateful	Grateful
Discourteous	Courteous	Discourteous	Courteous
Vain	Modest	Vain	Modest
Courageous	Fearful	Courageous	Fearful
Selfish	Generous	Selfish	Generous
Impenitent	Penitent	Impenitent	Penitent

The character-traits enumerated above are peculiar to the more masculine of the male and female lines; and to the more feminine of the male and female lines. Thus underlying the psychological and moral character-traits of any individual are biological characters predisposing the individual to masculine or feminine tendencies.

The four great psychological character-types above indicated correspond exactly to the four great biological character-

types of bisexual humanity an account of which latter was given in Chapter I.

No. 1	No. 2	No. 3	No. 4
M ₂	M ₁	F ₂	F ₁

For reasons to be seen in the following chapter, it is preferable to call these character-types thus:

No. 1	No. 2	No. 3	No. 4
Adlerian Male	Freudian Male	Adlerian Female	Freudian Female

after Adler and Freud, the two great founders of psychoanalysis whose doctrines of the neuroses open to us such a profound insight into the very psychological nature of these great character-types.

III

Question arises whether or not it would prove remunerative to throw the searchlight of psychoanalysis upon the lives of its very founders. Such an exploration, to be sure, would reveal a wealth of insight as regards the seemingly irreconcilable antagonism which exists between Freud and Adler. More than this, it would contribute a much needed correlation between their respective theories. In evidence of the above, the following considerations may lend some meager suggestions:

Freud himself makes public in his "History of the Psychoanalytic Movement" the irreconcilable antagonism which existed between Adler and himself, which in 1911 culminated in the former's actual withdrawal from the Freudian school and in the founding of a new school of his own. This last resort was reached only after much bitter personal antipathy, an example of which is immediately evidenced in the embarrassing terms with which Adler once in the presence of the Psychoanalytic Society addressed Freud: "Do you believe it is such a great pleasure for me to stand in your shadow all my life?" From the inferior position of Freud's pupil, Adler independently arose to the commanding position of his hated rival.

The fundamental nature of this seemingly irreconcilable "scientific antagonism" lay in the personal psychic nature of the two men, whom we may excellently study in their respective exteriorizations, i. e., in their respective doctrines of the neuroses.

As a result of a long and painstaking experimentation with psychotics and neurotics, Freud formulated his far-famed theory of the etiology and therapy of the psycho-neuroses. It must not be hastily assumed that Freud, in formulating his remarkable theory, ignored the labors of his

predecessors in this field in whose work he had been schooled. He himself gives due credit to his masters, Breuer, Liebault, Bernheim and Charcot. It was upon the immediate instigation of Breuer, Chrobak and Charcot that Freud sought a deeper insight into the origin of the neuroses. He had early sensed the unusual stress these men laid upon the *vita sexualis* in the etiology of disorders not to be explained by the old physico-chemico-anatomical diagnosis.

This strange sort of etiology was readily seized upon by Freud and investigated, with the result that he has given the world a well-shaped doctrine of the neuroses—one which is essentially based upon the sex-instinct and the inhibition of its function. It is very important for a comprehensive grasp of the Freudian viewpoint that one understand the significance both of sex-instinct and of its inhibition.

1. Sex-instinct from the standpoint of the Freudian psychology is essentially comparable to the more philosophical vital urge labeled by Schopenhauer "the will-to-live" or by Bergson "*élan vital*." By Freud, however, it is considered more from a psychological aspect as the basal instinct of life, the vital creative dynamic which is working its way upward through organic matter, speaking in Bergsonian language. At once it looms much larger and more inclusive than the sex-instinct of common parlance. It comprehends hunger and sex as primarily identical and would embrace still other instinctive impulses and their accompanying emotions as partial impulses (*Partialtriebe*) which have become specialized and seemingly dissociated from the original sex impulse through psychic evolution. Let us quote Freud in this regard.² "We reckon to the sexual life also all activities of tender feelings which have proceeded out of the spring of primitive sexual emotions, even if these emotions have experienced an inhibition of their originally sexual aim or have exchanged this aim for another less sexual. We use the word sexuality in the same inclusive sense as the German language uses the word *lieben*."

It is thus that Freud sees fit to give to his sex-instinct, conceived as one big, imperative, creative, organic sex-wish, the more semi-vitalistic designation of "libido." As von Hartmann conceived Schopenhauer's will-to-live as unconscious, so Freud conceives his libido as unconscious; and in addition it is governed solely by the pleasure-pain principle.

2. The greatest obstacle to the joyful fruition of the libido is the cultural repression, chiefly moral, imposed from

²"Ueber 'wilde' Psychoanalyse." 1911.

without. Thus, for Freud, consciousness, whose supreme task is to adjust the individual to the social milieu, acts as the psychic agent of repression and is called by him the reality-principle (*Realitätsprinzip*). Here one sees an analogous relation between Bergson's creative *élan vital* pushing its way up through resisting matter in the organic realm and Freud's libido pushing up its way through the psychic hindrances imposed by consciousness in the psychic realm. The impediments to the libido summed up in repression do not annihilate it but cause the mental disturbances grouped under the genus psychoneuroses as hysteria, anxiety-neuroses and so forth.

Many psychic mechanisms have been improvised by the unconscious libido in order to overcome in its struggle with the inhibiting effects of consciousness, some few of which may be tabbed off as follows:

1. Sublimation—a process by means of which the repressed libido escapes the endopsychic censor of consciousness in the noble guise of a more refined impulse as spiritual love.

2. Transposition of feeling, or ambivalency of emotions, where one emotion is transformed into its opposite, as especially love into hate.

3. Dreams, day-reveries, slips of the pen and tongue, unconscious word associations, infantilism, hysteria, symbolism, mysticism, religion, hypnotism, myth and the comic, all represent various channels of escape for the libido.

The subconscious libido, according to Freud, has its own thought-life in many respects akin to Bergson's intuition, the affective thought and memory of Ribot, the Herbartian apperception, the autistic thinking of Bleuler. Ideas sensory and conscious in origin have infiltrated to the unconscious realm here somewhat akin to memory and are associated according to their affective value or libido-value (Herbart's interest?) into larger idea systems or Freudian constellations or complexes, a sort of fusion of libido and idea, making for their dynamic quality. The whole cannot be more nicely described than in the very language of Freud: "The wish is the father of the thought" which might be continued in the old phrase "The thought is father to the deed." This unconscious thought process follows the regular pleasure-pain principle, and the associations formed contrast strongly with the more conscious reality-logic. For example, the dream presents strikingly the mode of unconscious reasoning.

Freud opens up a new vista in child psychology when he emphasizes strenuously that "all neuroses have their foundations laid before the fifth year" and that "the infantile is the uncon-

scious." The significance of these statements immediately becomes clear if it is assumed with Freud that the unconscious libido of early childhood is not yet repressed, by cultural or moral standards executed by consciousness, but that it has free spontaneous play. Later, when cultural standards impose themselves, the adolescent consciousness represses childhood strivings of the libido, leading to what Freud calls amnesia. The major unconscious complexes of childhood then are the Oedipus—and Electra-Complexes. The babe soon selects the parent of opposite sex as his or her favorite or love-object. The male child loves incestuously his mother, and the female child thus her father. Up until this time sex selection has been limited to the family circle. Even among the healthy-minded it is hard to become unattached from these infantile sexual fixations, and the subject is found later falling in love, he or she knows not how, with an extra-familial love-object which is the replica of the father or mother prototype. A great deal more difficult is the freeing at puberty when the fixated parent has unconsciously and unduly encouraged the attachment. The neurotic child must later find himself or herself incapable of freeing himself or herself from these infantile and incestuous sexual aims. While for the most part the sexual life of the child is latent, nevertheless it manifests itself in what Freud calls polymorphous perversity such as suckling, thumb-sucking, stimulation of erogenous zones, infantile masturbation, exhibitionism, narcissism, playing, springing, running, seeing, hearing, urinating, defecating, anal-eroticism, muscle-eroticism and thigh-friction. Retardation at any one of these forms of libido-manifestation may lead to adult sexual perversion of a purely psychoneurotic type.

Puberty is the period during which the sexual instinct comes to maturity. Along with the fuller pubescent awakening of the libido comes the more stern repression of it by consciousness to adjust the individual to the environment. The adolescent is now confronted with a more difficult struggle. Hypertrophied self-consciousness sets in, likewise an increase in dreaming. Around this period the adolescent may suffer sexual shocks or traumata; and if the nervous constitution has previously been oriented about the father or the mother in undue proportion, thereupon results a manifest flight from reality in hysterical attacks. A psychoanalyst or doctor may cure the patient of his or her disequilibrium only to have the *Affekt* transferred from the mother or father to the physician. This transfer (*Uebertragung*) may continue from person to person, even to a sublimated suprapersonal love of

God. It is in the directing of the love impulse to reality that Freud sees the panacea of all psychoneurotic maladies.

Wholly another etiology Alfred Adler assigns to the psychoneuroses. "The picture which one derives from Adler's system is founded entirely upon the impulse of aggression. It has no place at all for love. One might wonder that such a cheerless aspect of life should have received any notice whatever; but we must not forget that humanity oppressed by its sexual needs is prepared to accept anything if only the 'overcoming' of sexuality is held out as bait." The above quotation is from Freud³ and does reasonable justice to the relative positions of the two men, notwithstanding the wake of sarcasm it carried with it.

Adler, reducing the philosophy of Nietzsche to a psychology, makes of the will-to-power (*Wille-zur-Macht*) the basal instinct of life and primarily identical with the evolutionary *nisus*. Thus the will-to-live is equivalent to the will-to-power. The exuberance of life manifests itself in great deeds, and supremely so in the lives and accomplishments of great men.

Adler sees the genesis of the will-to-power instinct in sex and more specifically in the masculine sexual energy. Thus all masculine emotions, instincts, traits of character both psychic and physical represent the manifoldness of the will-to-power. In such a manner may be ascribed to the will-to-power all varieties of tendencies as the following: the ego-impulse (*Ichtrieb*), the aggression-impulse (*Aggressionstrieb*), the will-to-survive, the struggle for existence, the conquest of nature, cruelty, murder, sadism, war, selfishness, avarice, suspiciousness, envy, asceticism, self-love, the tendency to disparage others, the will to be leader, jealousy and revenge. This masculine urge encounters in its upward career through organic life various obstacles both organic and environic which it must overcome. The supreme obstacle is of an organic nature; and, as Adler shows at length,⁴ organic deficiencies or inferiorities as anomalies, especially such as of the palatal, conjunctival, pharyngeal and patellar reflexes, elicit the assertion of the will-to-power or the masculine protest to superiority. Environic obstacles which evoke the feeling of inferiority (*Minderwertigkeitsgefühl*) are such as rank, morality, social esteem, birth and wealth. Here mechanisms must be resorted to by the will-to-power in order to overcome such as:

1. Compensation, or that mechanism by which the will-to-power asserts itself through another channel than through

³"History of the Psychoanalytic Movement."

⁴"Studie ueber Minderwertigkeit von Organen." Berlin, 1907.

the one blockaded. For example, an ugly person may compensate for this organic defect by psychic superiority (*psychische Mehrleistung*). The compensation is always away from feelings of femininity towards feelings of masculinity; from weakness towards strength; from love towards hate; from passivity toward activity; from inferiority towards superiority; from below towards above; from insecurity towards security.

2. Security-tendency (*Sicherungstendenz*). The neurotic of the Adlerian type sets a goal for his will-to-power, and this goal or guiding-idea becomes a refuge from reality. In the more neurotic individual these goals are but neurotic fiction without much regard for reality and actual attainment. The more accentuated fiction orients about the maximization of self and resembles the delusions of grandeur in paranoia and dementia precox. The neurotic sets out upon his or her "historic mission." The inability to act out this fiction results in the bankruptcy of the "mission." The neurotic collapse frequently culminated in insanity or suicide is but the dirge of a smattered ambition.

At several crises in life, feelings of inferiority are strongly elicited as at menstruation, the epoch of menstrual activity, the epoch of sexual activity, pregnancy, puerperium, climacteric, examinations, danger of death, stage of fitness for marriage. At such crises the masculine energy if possessed in any degree seeks to assert itself.

Adler sees in the right-directing of the aggressive will-to-power (egoistic) impulse to reality a panacea of all psychoneurotic maladies.

IV

Into the theoretical antagonism between these two doctrines of the neuroses enters significantly the personal equation. That is to say, the two great founders are themselves complementary in character-type. This explanation has already been intimated not only by Freud and Adler themselves but also by Rudolph Reitler, Paul Federn, Carl Jung and Alphonse Maeder. The present paper will merely suggest the bisexual nature of the above-mentioned complementariness between Freud and Adler.

To understand the psychoneurotic constitutions of Freud and Adler is to become at once acquainted with the masculine and feminine principles. On this point Freud and Adler themselves are much in accord, if we may rely upon the suggestions which emanate from their respective statements.

Thus Adler writes⁵ that every nascent constitution has latent within it both sadistic and masochistic components. Heredity and environment determine which of the two components shall be evoked and shall predominate in the individual's life. Masochism in his estimation is equivalent to the feminine *Sexualtrieb*, i. e., to the Freudian diathesis; sadism to the masculine *Aggressionstrieb*, i. e., to the Adlerian diathesis.

On the other hand, Freud⁶ has come to the same general conclusion. Thus he writes: "The picture which one derives from Adler's system is founded entirely upon the impulse of aggression. It has no place at all for love." The same chord is struck when Freud⁷ retrenches in admitting that the beginnings of hate, of aggressivity, go back in the psychogenetic scale very far, and hate is as strong if not stronger than love.

Provided we assume each *Neurosenlehre* as the unconscious exteriorization, projection or expression of its founder's inner psychic life, we are privileged to probe the deeper psychic constitution of the respective men by use of their theories.

Sigmund Freud has given us no factual history of his life save in a few personal references. These latter relate to his Jewish extraction, his pacifistic tendencies in counterdistinction to the Teutonic aggressivity in the late World War, and his extreme sexual-mindedness as evidenced throughout his theory of the neuroses and which strikingly countenances the strong sexuality attributed racially to the Jewish male.

More striking for the present paper, however, are the symbolic self-revelations of his feminine inclinations in his "neurotic fiction," i. e., his theory of the neuroses. For convenience the projections of his mixed soul of predominantly feminine inclinations may be tabbed off as follows:

1. Outstanding is his primary emphasis upon woman, *das ewig-Weibliche*. His experimentation is for the most part confined to woman, with whose soul he has an innate sympathetic *rapproch*. This inner *Einfühlung* into woman-soul is peculiar to his own constitution, i. e., he himself in psychic life is predominantly woman or womb-man, to use the Anglo-Saxon word. On the other hand, his theory which has such great significance for our knowledge of the feminine psychic life gives but secondary importance to the masculine soul. For him masculinity exists only as a repressing agent or as a subsidiary completion of woman. The Freudian man is a

⁵Adler's "Zur Kritik der Freudschen Sexualtheorie der Nervosität," *Heilen und Bilden*, 1911, and "Der Aggressionstrieb im Leben und in der Neurose," *ibid*.

⁶"Zur Geschichte der psychoanalytischen Bewegung." 1914.

⁷"Zeitgemässes ueber Krieg und Tod," *Imago*, 1915.

parasite upon woman, to whom he owes his very existence. This matter of male parasitism is couched nicely in the following by Belfield: "For in many animal types there is no male; when he does appear he is at first merely a parasite upon or within the body of the female." On such a level the male lives only for the female and has not evolved to such a stage that he lives for himself.

Here Freud agrees with the conclusion of Bucura over sex-differences that the female sexual impulse is primary; the masculine secondary. The female's supreme biological mission orients about reproduction, which mission is fulfilled through sexuality. In the words of the Middle Ages, "Woman is the priestess of sexuality."

In this entire matter Freud belongs to the type of men Fourier describes: "qui sont femmes par la tête et par la coeur." He is allied with the feminine soul. He is an instance to bear out the statement of Th. Gautier: "It often happens that the sex of the soul does not at all correspond with that of the body, and this is a contradiction which cannot fail to produce great disorder."⁸

2. There naturally grows out of the preceding his strong emphasis upon love, a paramount feminine sentiment. Here Freud is at one with Madame de Staël when she wrote that "Love, which is an episode in the life of man, is the entire history of woman"; likewise with Byron, who has phrased it thus, "Love in man's life is a thing apart; in woman's life her whole existence."

Again, Freud closely associates hunger with love, two very interrelated elements in the feminine nature—nutrition and reproduction.

According to Adler, who follows the great sex-psychopathologists, Moll, Krafft-Ebing, Hirschfeld and Ellis, love is masochistic and feminine, while hate and aggression are sadistic and masculine. These psychological traits are sustained by the findings of Blair Bell and Bucura that masculinity is characterized by domination and certainty while femininity is characterized by passivity and hesitancy. Otto Weininger attributes to masculinity the "liberating" impulse and to femininity the "uniting" impulse. Even Freud describes the masculine impulse, for him centripetally oriented about the erection of the male genital, as a dark impulse to mighty action, to penetrate, to dash to pieces, elsewhere to tear open a hole. But even this is the beginning of the aggressivity of which Adler writes and which Freud condemns as leaving no place for love.

⁸Theophile Gautier's "Mademoiselle de Maupin."

Only in so far as a man is feminine, i. e., possesses a feminine emotional life, is he able to love. For Freud the great regenerative force is love, which is excellently illustrated in his study of Jenssen's "Grädiva."

3. Countless anxieties and fears peculiarly group themselves about the feminine psyche: anxieties about the realization of the love life, and about the many partial impulses of love as tender feeling, maternal love, sociality, the *Musiktrieb*, the *Tanztrieb*, the home instinct, the love of the beautiful, the *sentiment d'incompletude*, religious love, timidity, morality, her organic and functional nature, the children and her male companion of whom she would like to be the mother.

In the words of Ovid, "Love is a thing full of anxious fears." Thus the neurotic fiction of Freud unmasks to us these many fears and anxieties of his male-female soul.

4. The prominence given the womb in the Freudian theory at once reveals the strong feminine strain within his soul. Characteristic of Freud is it to emphasize the womb as whence one comes and whither one is ever striving to return. It is the security goal of man. The primary biological function is that of the womb, the matrix of humanity. Thus in the hindrances to its function along the path of life lie all of human, alike male and female, neurotic struggles, according to Freud. Even in this matter of the eternal longing for the mother and for return to the womb Freud portrays the original parasitism of man upon or within woman. The longing for the mother in itself is a confession of femininely inclined masculinity in somewhat the sense as the popular language speaks of a mama's boy as one who is dependent on the mother and who has not enough masculinity to assert his individuality, his independence.

The womb is synonymous with femininity. Helmont of old phrased it: "Propter uterum solum mulier est quod est." The ancient Greeks saw in hysteria an affection produced by the unsatisfied womb, the inability to be a complete, genuine woman. Maeder in an article entitled "Ueber Zwei Frauentypen" points out the clitoris- and womb-types of women. The clitoris-type is already manifesting a strong *Einschlag* of masculinity, therefore is of the Adlerian diathesis. The clitoris-type can aid repression by the easy transformation or sublimation of the female sex-impulse into masculine aggressivity. This *Backfisch* would like most to be a boy; she dreams later very often thereof. She loves sport, hunting; she is passionate, violent, aggressive and enterprising. The womb-type woman, on the other hand, represents the approximation to the absolute woman or Freudian type. With

her the maternal instinct is strong. For us the womb-phantasy of Freud represents his symbolic effort to identify with woman the unearthing of his dual sex-nature with stress upon femininity.

5. In the matter of infantilism we also have a splendid apocalypse of his mixed soul. Symbolically the child represents undifferentiated sexuality in which both masculine and feminine, both active and passive, impulses alternately function. This a-sex-ensemble is attributed to the infantile by the folk-soul in the neuter gender of words, as *Das Kind, to nepion*. This is also strongly emphasized in Freud's idea of infantile polymorphous perversity in which thumbsucking, suckling, stimulation of erogenous zones, muscle-, skin-, anal-, mouth-, mucous membrane-eroticisms play a great rôle. Polymorphous perversity is symbolic of Freud's characterological mélange of femininity and masculinity. Rosenstein, speaking of bisexuality, writes in aphoristic form: "Der Mensch ist seiner Anlage nach polymorph pervers."

It is before the fifth year that the individual *Sexualrichtung* takes place. The dominant sexual character of femininity or of masculinity manifests itself. Whether masculine or feminine, this dominant sexuality is always accompanied by the recessive sexuality. Thus love and hate exist together in each individual.

Adler sees a compensation-correlation of inferiority to superiority between the infantile and the adult, between the feminine and the masculine, weakness and strength, which correlation is equivalent to equating the infantile to the feminine to weakness. The infantile is nearer to the feminine and therefore nearer to the womb and the phyletic. In this light is seen somewhat of the significance of the adage: "The child is father to the man." Symbolically the infantile represents Freud's weakness, his femininity, his bisexual nature.

From yet another standpoint the love of children is peculiar to femininity. There is no such thing as paternal love, says Dr. Kinkle. What we call paternal love is only the maternal love in man, owing to his bisexual nature.

6. Freud's major complexes, the Oedipus—and Electra-Complexes, are exteriorizations of the duality of love and hate constellations, or the duality of masculine and feminine principles within him. He can hate only in order to love; he can be man only in order to be a part of woman. These complexes formed before the fifth year are upon further sex-differentiation indicative of the co-existence of both masculine and feminine principles within the individual, whether predominantly masculine or predominantly feminine.

7. Repression, which plays so important a rôle in the Freudian doctrine, is highly symbolic of the femininity in his make-up. Rudolph Reitler sees in Adlerian masculinity the emphasis upon the repressing (*Das Verdrängende*); in the Freudian femininity the emphasis upon the repressing (*Das Verdrängt*). Over against the masculine expressivity is the feminine impressivity. Freud in giving prominence to repression reveals the feminine component of his psychic constitution. He feels as a woman, i. e., he feels repressed. In other words he feels the repression by the masculine within him, the repressing tendency of the Ego. In his exteriorization of repression he portrays his own mixed soul.

8. The emphasis upon the phyletic which is extradited in his theory of the neuroses is indicative of the femininity within him. Woman is nearer to the phyletic, the racial; she is the great eugenic force. Her supreme biological mission is of primary importance for the preservation of the race, an end for which masculinity and all other aims are of secondary consideration.

9. The unconscious again is representative of femininity in Freud's bisexual diathesis. His stress upon the subconscious points to his feminine *Einfühlung*. The supreme biological mission of woman is the deeper unconscious will-to-live of the race. Bucura indicates as a sex-difference that woman is more unconscious than man, that is, she is more instinctive or intuitive while man is more conscious and rational. Man is more the guardian or protector of woman, of the unconscious feminine. The deeper unconsciousness of the feminine soul is evidenced in the greater liability to clairvoyance, clairaudience, hysterical phenomena and hypnotism.

Some writers, especially Dr. G. Stanley Hall, see a difference between the Freudian and Adlerian theories amounting to a correlation between the Freudian feminine phyletic unconsciousness and the Adlerian masculine ontogenetic consciousness. Of course there is some of both elements in every individual with a predominance of the one or the other. With Freud it is, to be sure, a predominance of feminine unconsciousness.

10. Tender emotionality is predominantly emphasized by Freud. He has a horror of aggression, except in so far as subservient to tender emotion—a characteristic of femininity according to Bucura and Heymann.

If the psychology of the emotions and instincts be according to the masculine and feminine principles dichotomized into negative and positive, active and passive, or masculine

and feminine, the affectivity and impulsivity would require a classification of him more on the feminine side.

According to James's tough and tender-minded types, Freud belongs more to the tender-minded type.

11. The artistic impulse, the love of the beautiful, is strikingly portrayed in Freud's literary style and in the literary artistic lives and works which he analyzes. This literary-artistic impulse is peculiar to men of strong feminine admixture, as consistently observed by characterological psychologists. The question is raised that so few women have produced literary and artistic products. A tentative answer might be advanced that women incarnate beauty and love but do not possess enough of masculine energy to express it on paper or canvas, as writing as well as painting belongs somewhat to the active life. Whatever efforts have been made by women in the literary-artistic world have been made by the more masculine women. On the other hand, the feminine man possesses the proper mixture of love of beauty and activity to execute it upon paper or canvas. Too masculine men find art too delicate an activity. Nietzsche points out this difference among his supermen and calls the less masculine the Apollonian and the more active the Dionysian. The latter type is the preference of Nietzsche as superman. An interesting distinction is made by Carl Jung in his "Psychologie der unbewussten Prozesse," where he divides men into the intravert or thinking type and the extravert or feeling type. He classifies Freud in the extravert type and Adler in the intravert type. In his "Psychology of the Unconscious," Jung holds that the literary-artistic product is the fancy child of the mind—cherished with all the maternal love that an actual mother can bestow upon her own child—a phantastical vicariate of the actual product of maternity.

12. Finally needs be cited his classic phrase, "Perversion is the negative of neurosis," which conveys information of his own psychophysical disposition, namely, that he must not be classed with those so perverted in their sexual inclinations as to be called homosexual. Although his bisexual nature bears a feminine stress, he is still heterosexual in his inclinations.

The value accruing to the above self-revelations of Freud's own inner life rests mainly upon its bisexual nature. His life presents the struggle of masculine and feminine psychic forces with a predominance of femininity. He would assert the masculine protest, but the feminine which is stronger within him would incline him to the feminine protest. He would be a woman and true to his deeper nature because of the predominance of the woman-soul within him. Freud

is a man who presents the entire emotional life of a feminine diathesis; he has a complete *Einfühlung* or inner co-experience with feminine existence, an unquenchable impulse to be a woman, to conceive, to give birth, to experience the joys of maternity as in the case of the primitive *couvade-practice* which he analyzes. In short, he knows how it feels to be a woman. This indelible feminine "*disponierende Anlage*" of his constitution breaks forth in his theory of the neuroses. For such a feminine diathesis, all repression, all feeling of incompleteness, are monistically condensed into the obstruction of the love-impulse, of the feminine eugenic force. However, from the functional side he cannot be an actual woman, although from the feeling side he can. This at once brings to the fore again the sexual duality of his soul. He plays a double rôle of man and woman. He acts like a man and feels like a woman; he is both subject and object. In his inability to become woman functionally, he is left free to sympathize with her and to doctor her ills. For him, love is a regenerative force—a resurrection of the phyletic, i. e., of woman's supreme biological mission—a spiritual recreation of man in woman.

Freud, true to the feminine soul, is of the tender-minded type which indulges in the delicate significance of love-dreams, artistic productions, symbolic language, the sexually comic and phantastical, the eternal feminine, the eternal infantile. For him the infantile (the feminine) is the unconscious.

The greater the repression of the feminine love-impulse, the greater the intensity of the love-energy and the sublimation or refinement of the impulse and the more delicate the erotic symbolism and autistic thought processes. Sadger draws attention to the fact that increase of sadistic impulse on the one hand increases correspondingly the masochistic impulse on the other. The same phenomena may take place all within the one individual of bipolar sexuality. Repression is sadistic, and with its increase comes the intensification of the love impulse and the erotic psychoses. For Freud the complex of the repressing and the repressed is strong, i. e., within him is the sado-masochistic complex with stress upon the masochism.

By way of parallel to Freud in many respects is the life of Jesus Christ, a Jew, who when his people were oppressed by the more virile Romans, in a sublimated spiritual sense, proclaimed himself the savior of man, and who in the Freudian sense revolted against his father and rescued his mother. In a highly sublimated sense he exteriorized a Kingdom Come from the prototype of his mother's womb to which he

unconsciously longed to return. This incestuous longing or love sublimated to charity is the keynote of the Christian doctrine of salvation which to the masculine Nietzsche appears the religion of humility, of compassion, of inferiority, of femininity. The Christian faith, an incorporation of feminine intuitions, is that of sublime love with a morality of turn-the-other-cheek and that of which the chief virtues are faith, hope and charity, all of which judged in the light of the bisexual principle are essentially feminine and masochistic character-traits. A striking observation of the religious psychologists is that the Christian religion has more followers by far among the female sex.

The conversation between Christ and Nicodemus brings out in bold relief the impossibility of entering the Kingdom Come without being born again, without entering the mother's womb again in spirit rather than in flesh. Interesting again by way of parallel is the tender quasi-maternal love of Christ for children. His own much quoted words in this matter are in Matthew 18:3-6:

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

"And whoso shall receive one such little child in my name, receiveth me.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

The same feminine strivings of Jesus Christ are they which predispose Freud.

It would hardly be amiss here to make some mention of Carl J. Jung, leader of the Swiss school of psychoanalysis. He has very much in common with Freud, differing only in his greater feminine tendency. In his neurotic fiction or his psychoanalytic theory he places even greater emphasis upon the unconscious, reverting to the deepest strata of the soul, the primal roots of food and fertility, called by him the collective or superpersonal unconscious—the very soul of the race or of woman. Thus it is he who has elaborated the mother-complex or the womb-complex. All neurotic struggle thus reduces itself to the longing to return to the womb—the security goal of man. In his analysis of the Freudian and Adlerian character-types into extravert or feeling-type and introvert or thinking-type, one without much perplexity

can readily see that Jung himself belongs to the feeling type—the Freudian type which inclines toward the feminine, the intuitive, and which recognizes the primordially of affectivity. — Alfred Adler, likewise, has given us no traditional biography. Only here and there are gleaned important references to his personal life. Undoubtedly the incident which reveals to us a most significant insight into his psychoneurotic constitution is his personal antagonism to Freud. It will not be assumed that Adler was entirely masculine. He also possessed a bisexual diathesis but one in which masculinity was the dominant character. Adler as a student of Freud revolted against him and gave birth to his own theory of the neuroses in which aggression, masculinity and the will-to-power conspicuously feature. Diametrically opposed to the femininity of the Freudian doctrine is the masculine emphasis in the Adlerian theory.

Adler, endowed by heredity with pronounced strains of Teutonic virility, could not by nature bear subordination to the feminism of Freud. His neurotic fiction, i. e., his doctrine of the neurotic disposition, is an exteriorization of his own inner life. Adler is by no means as kryptic and symbolic in the projection of his inner psychoneurotic life. In his doctrine he portrays with no concealment his masculine tendency. The sexual duality of his nature is portrayed by him in his continual emphasis upon such dualisms as masculine-feminine, adult-infantile, strong-weak, active-passive, hate-love, aggressivity-passivity, superior-inferior, above-below, sadistic-masochistic, healthy-sick. In Adler himself there exists the prototype of this bipolarity of masculinity and femininity or of this sado-masochistic complex. Between the two poles there is working a compensation process—a will-to-power—the assertion of the masculine protest. In other words, from a bisexual standpoint we may speak of Adler as a Man-Woman. The man in him is in the predominance through heredity. This masculinity expresses itself in a will to differentiate itself from the woman in him, the will to assert masculine autonomy, to be above, to be a genuine man (*Vollmann*), the neurotic struggle of the *Ichtrieb*.

Adler recognizes that the masculine and feminine principles originally were of a hermaphroditic source (in micro-organic realm) and that the two principles which now correspond roughly to male and female of the species are fundamentally evolving along different lines. This primitive hermaphroditism is recapitulated in each individual, i. e., each individual is a psychosexual hermaphrodite or psychosexual pseudoher-

maphrodite. He sees in the masculine principle aggressiveness, will-to-power, *Ichtrieb*, sadism, hate, all of which he himself incarnates.

Organic inferiority as well as general feeling of inferiority, both of which are given a great deal of prominence in his theory, represent the horror of being a woman, of being less than a genuine man. It is a revolt from the parasitism within or upon the female to autonomous development. For man to be deficient in his organic mechanism is to be like woman and forces him back to a primitive level of being a subsidiary completion of woman or to be dependent upon her, hence a dread of organic inferiority. The predominance of masculinity over femininity in the bisexual character-complex issues in the masculine protest, the compensatory will-to-power. Adler holds that the organ inferiority pushes back its source to the sexual apparatus and thus to heredity. In this manner he attributes inferiority to a return to the likeness of woman. The masculinity within him will atone for such foetal or prenatal insufficiencies. Psychically or functionally he will compensate for somatic defects with being superior. He will be "above," will be the man behind the throne, he will make history as a security goal.

A parallel to Adler is in the neurotic life of the Anti-Christ, Nietzsche, who glorified the superman, extreme individualism, the eternal masculine, the will-to-power and the sadistic morality of might makes right.

The literary style of Adler is rugged and masculine as compared with that of Freud. He is blunt, and his lines burst forth with anger and hate, according to Freud's estimation. The analysis of literary-artistic subjects is rare indeed with Adler.

Adler, true to the masculine principle, is of the tough-minded type which indulges in selfish reveries of power, hate, revenge, self-maximation, sadism, reality-thinking and activity. The unconscious does not occupy so important a place in the masculine diathesis as with woman, whose orientation is almost entirely inward and downward to the organic. On the other hand, the masculine impulse is always oriented upward and outward toward conflict, with external stimuli involving the higher mentation. Man is the superstructure of woman.

Extremely significant are the contrasted types of women with which Freud and Adler respectively deal. Only women of a strong masculine diathesis are those who fall under the analysis of Adler. They are women who would be men and who are, to be sure, masculinely constituted physically as

well as psychically. Such women number among themselves those called militant, those called courtesans and vampires, those who, Joan-like, hold masculine positions, who refuse marriage and the rôle of motherhood, those who strongly believe themselves the equal of men and even vie with him in physical as well as mental endeavors and finally those whom Magnus Hirschfeld in his "Die Transvestiten" and Havelock Ellis in his article "Sexo-aesthetic Inversion" describe as ambitious to become man-like in the matter of wearing apparel as well as of bobbed hair. Wherever masculine tendencies are struggling for expression in either sex, there we see a fitting application of the Adlerian analysis.

Psychoanalysis has reiterated the sayings of the Scriptures that, as a man thinketh, so is he; or judge not that you be not judged, in that the thought of a man is an unconscious exteriorization or self-projection. Why then should it not be perfectly legitimate to judge Adler by his theory as a bisexual with masculine strivings in the ascendancy?

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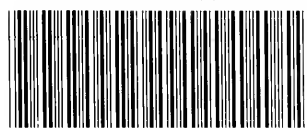
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